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BETHLEHEM, PA.:
MORAVIAN PUBLICATION OFFICE.
1884.

PREFATORY NOTE.

"Something about Trombones," was written by the late Prof. William C. Reichel in the autumn of 1875. The memoirs of three members of the "Old Trombone Choir," and the historical account of "The Old Mill at Bethlehem," compiled from sketches which appeared in the *Bethlehem Times* are appended by

JOHN W. JORDAN.

PHILADELPHIA, JUNE, 1884.

SOMETHING ABOUT TROMBONES.

TROMBA, Italian; in English a trump. *Trombetta*, diminutive of Tromba, a small trump, in English a trumpet. *Trom-bo-ne* augmentative of Tromba, a large trump; in English a trombone; of which instrument there is not unfrequently great mention made by writers on Moravian affairs; its use in the music of the house of God and on festive and solemn occasions being deemed peculiar to our people, its utterances meanwhile striking the Gentiles with wonderment, if not with awe.[1]

By whom this modification of the trump was invented, and in what year it was admitted into the sisterhood of sweet sound-producing instruments, we have failed to satisfactorily ascertain. Though if, as we are told, its prototype was the sackbut, it carries us back to the glorious days of David and Solomon and their chief-musicians Asaph, Heman, Ethan and Jedithun, in which days, the Chosen People were wont to give thanks to Adonai on the shawm and on the psaltry—on the harp and on the huggab,—on the cythern and on the sackbut; and thence forward to that spectacle on the plain of Dura, where a vain-glorious earthly potentate set up an

[1] This by way of illustration of the effect produced upon the Gentiles by the blowing of Moravian trombones. A few days after the dedication of a rural church in the vicinity of Bethlehem, for which occasion the musicians of that place supplied sacred music—it was circa 1830—one of the yeomanry of "Little Hanover" was overheard to remark to his neighbor: "Du haetscht awer lezscht auf die Kirchweih sei solle. Do ware die Musicante von Bethlehem dort—die henn en Bassgeig gehatt, die von der Bordkerch shier an die Deck geregt hot und gebrummt hot wie en boeser Bull;—und mess'ne Hoerner hen sie g'hatt wo sie druf geblosse hen, und do war abartig einer der hot so ein gross Mess g'hatt, wenn der sell gross Mess als über die Bordkerch runne gerisse hot, hot er die Backe ufgeblose, dass mer gemeint hot sie müsste verplatze. Ich kann dir sage, des hot awer gebulldogs'd."

"idol of gold, commanding the servants of Elohim to fall down and worship it, at what time they should hear the sound of the cornet, flute, harp, sackbut, psaltry and dulcimer;" and thence to the era of Roman conquest and Roman dominion; for the Romans, we are told, introduced the music of the sackbut into their military and triumphal demonstrations immediately after the reduction of Jerusalem, a statement which is possessed with more than mere shadow of truth, in as far as a sackbut was found in Herculaneum and presented by Carlo, the King of Naples, to George II. On its model, the trombone of the present day was fashioned, but in what year and by whom we do not know.

Our forefathers on immigrating to the Western World, brought with them the German's love of music, and the German's disposition to consecrate music to the worship of God. Instruments of five strings, both violin, viola-da-braccio and viola-da-gamba, with flutes and French-horns were played for the first time in the house of God at Bethlehem, at the celebration of the feast of Christmas, December 25, 1743.

A virginal or spinet, the gift of Bro. William Peter Knolton, of Fenchurch Street, London, fan-maker, was forwarded to that place in January of 1744; and, when in December of the same year, "the House of the Sun-dial" was occupied by the unmarried men of the community, within its walls there was organized a musical association ("collegium musicum") for the cultivating of the divine art, and its application in the liturgical services of the Church. The names of fourteen members stand on the roll of this association for the year 1748.

Next came an organ. It was a "Positiv," a form of organ defined by old Wolfgang Caspar Printz in his *Musica Historica*, as follows: "Ein kleines Orgelwerk mit unterschiedenen Registern versehen, so man hin und wieder tragen und in Privat häusern gebrauchen kann—ein organum portabile;" and the workmanship of Gustav Hesselius, a resident of Philadelphia, but a descendant of one of those Swedes, who under Minuit or Printz, settled on the Minquaskill in Zwaanendael, or in Tinicum on Delaware. This cabinet-organ was set up in the then chapel of the congregation, and on the 18th of June, 1746, its tones accompanied the voices of those who were met for Divine worship, in the chorals of their ritual. Bro. John C. Pyrlaeus performed on the instrument on

that memorable occasion. In September of 1751, this organ was thoroughly repaired by one Robert Harttafel, of Warwick township, but last of Lancaster town; the same Harttafel, who, when at home in the vicinity of Marienborn, near Frankfort-on-the-Main, made several clavichords for the Moravian "school of the prophets," located at that place.

But to return to the legitimate theme of this paper. Prior to the introduction of the trombone at Bethlehem, its place in the realm of her music was occupied by the French-horn, ("das Waldhorn, sattsam bekannt," writes the above quoted Wolfgang Caspar Printz, "so wohl was Kirchen- als Kammermusick anlangt") and the trumpet—die Trompete. Both of these brass instruments were in use at Bethlehem as early as May of 1744, being blown from that time forward, occasionally in the house of God, for the convoking to sessions the members of Synods, (as was done at a Synod held in Quittopehille, in September of 1751), in the harvest field on the opening of the joyous season of in-gathering; on the streets of the village in the early hours of Easter morning, and from the flat-roof of the Single Brethren's House, to announce the departure of souls to the eternal world. In commenting on these performances, as our forefathers occasionally do, they invariably speak of "Trompeten Schall" and "Der Schall der Waldhörner."

But in 1754, horn and trumpet were supplanted for certain uses by the trombone, it standing on record that the Liturgical services conducted at the obsequies of a child, whose remains were interred on the 15th of November of that year, were in part accompanied by the tones of "Posaunen," and henceforward we read of "Posaunen Schall," and of "Posaunisten," the latter being the word still applied by the German speaking people of our Church to performers on trombones, or trombonists.

It was at this time then, we are inclined to believe, (although diligent search has been made in vain in the records of the Economy's expenditures for the year 1754, in the hope of corroborating this belief), that the trombone was introduced into the number of their metallic pieces by her people for the uses such as are made of it in our day, to wit; to publicly by it, in lieu of passing bell, announce the death of church-members; to heighten the solemnities of the burial-service, and to impart the majesty of sound on high-feasts and holy-days, to the musical paraphernalia of her Liturgy.

In the interval between 1754 and 1767, the only set of trombones[1] in the Moravian Church (North) was the one at Bethlehem; and so it came to pass, that the "Bethlehem Trombonists," were frequently called from home to discourse music on their instruments in other Churches. They were present for instance, and performed at the laying of the corner-stone of Nazareth Hall, in May of 1755; on the anniversary of the birth of King George II, (October 30, 1754,) that fair complexioned but to art indifferent Hanoverian, who was more than once heard to growl in his German accent, that he saw no good in "bainting and boetry;" at the dedication of the second grave-yard on the Nazareth Tract, in February of 1756; and at the funeral services held over the remains of Bro. Thomas Christian Benzien, who died while chaplain at Gnadenthal, in August of 1757. Here it may be stated parenthetically, so to say, that a set of trombones was imported for use in the Moravian Church, (South,) in 1765. These were first blown at Bethabara.

In January of 1767, a set of sackbuts "ein Chorposaunen," (we quote the very words of the entry), was forwarded to Christian's Spring, having been imported through Bro. Jonas Paul Weiss of Herrnhut, and in all probability, purchased by him in Nuremberg, the then great mart of the musical trade. The cost of these instruments and the cost of their importation, amounted to the trifling sum of £6, Pennsylvania currency. From this date, viz., from January of 1767 forward until toward the dissolution of the Christian's Spring Economy, in 1796, the "upper places" on the Barony, to wit: Nazareth, Gnadenthal, Friedensthal and Christian's Spring, were furnished with "trombone music" whenever required, by the trombonists of the last named place.

In what year *new* Nazareth was equipped with a trombone-choir, this deponent knoweth not. For Hope, in New Jersey, there was imported a set of sackbuts, in 1789. Thus far, then, we have fixed the introduction of four sets of these sonorous instruments of sacred music.

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[1] By a set of trombones, the trade understands but three, to wit; an alto trombone, a tenor trombone and a bass; but the Moravians understand by the term four instruments, they making use of a treble (discant) trombone, to which is assigned the soprano of the score; all four parts which our Chorals call for being thus provided for or carried.

When the Bethlehem congregation was furnished with a second set of trombones, we have not yet learned, certainly, however, prior to the year 1793; for on the 2d of December, 1792, when intelligence reached Bethlehem that Bishop Spangenberg had departed this life at Berthelsdorf, on the 18th of September last, the death of the venerable father was announced from the flat-roof of the Single Brethren's House, by two quartettes of trombonists.

This brings us towards the close of the last century. With the trombones imported or purchased by Moravian churches subsequent to that epoch, this paper is not at all concerned; neither with the feats of one Christian Ettwein, (circa 1800,) who blew the bass-trombone, and one Easter morning drank *seventeen mugs of mulled-wine;* nor with the following fact of musical interest, to wit: That sometime after the winding up or breaking down, or closing out of Hope in the Jerseys, in 1808, when its church was dismantled and its set of sackbuts was forwarded to Bethlehem, it was resolved by the musicians of that place, to perform with *three sets* of trombones on the coming festival of Easter—this novel performance being accomplished and the parts distributed to the following brethren: the sopranos to William Eggert, Peter Schneller and Jedidiah Weiss; the altos to William Boehler, Charles F. Beckel and David Weinland; the tenors to Daniel Oesterlein, Timothy Weiss and Frederick Beckel; and the basses, to Jacob Till, Joseph C. Till and Christian L. Knauss. With these facts this paper is not legitimately concerned, nor with the appearance in Orchestra of the Bethlehem Trombonists on the occasion of the performance of Haydn's Creation, under the auspices of the Musical Fund Society of Philadelphia; with nothing touching this century forsooth, excepting with the following item, to which all this prolixity is mere introduction.

Whether the statement of old Printz, in the course of a dissertation on the qualities of the trombone, to wit: "Dieses Instrument braucht keine sonderliche Kräfte, sondern es kann ein Knaben von neun oder zehn Jahren solches ohne Schaden lernen und blasen, sonderlich einen Bass auf einer Tenor Posaune welche gar schlechten Wind braucht." Whether these words so precisely predicated, moved the chief musician of Nazareth, in the year 1839, to have the members of the Junior Class of Theological Students trained as a quintette of trombonists, we are not prepared to say. But we are prepared to say, that they were trained in that capacity, being put in

the school of Bro. Michel, the father of the late Michel brothers, Gotthold and David, trombonists. In this school they profited, in due time made their debût and played acceptably whenever summoned before the public.

Now once upon a time it happened that there lay an inmate of the Single Sisters' House, (the present "Castle" of Nazareth Hall) sick unto death, and it was positively asserted that she was past recovery. Hereupon, our young disciples of Jubal, the son of Lamech, (as they were not in practice) set about preparing themselves to make proclamation of her decease, when she should be deceased, by rehearsing the trio of Chorals prescribed for blowing on the death of an unmarried female. They did this in their room in Nazareth Hall. But it being Summer, as to the season of the year, the windows of their room were open, out of which and over the way into the apartment of the bed-ridden sister were borne the impressive strains of Chorals 151 and 37. Whereupon, rising on her bed, "Die Schlingel!" she exclaimed, "Die Schlingel! die denken dass ich am sterben bin! Aber," she proceeded with emphasis, as she rose higher on her couch, "Aber aus Speit werde ich nicht sterben!" Here was an illustration of the power of the will, for the resolute woman recovered. As to our trombonists, having thus unwittingly scandalized the congregation, they rendered themselves obnoxious, lost favor and ere long were relieved.

Over the remains of three of these once juvenile trombonists, those heart-rending instruments have sounded their woful tones, and the grass grows green over their graves. The two who are still tabernacling in the flesh, may tell you again, if you ask them, this tale of youthful indiscretion.

MEMOIRS OF

JEDIDIAH WEISS, CHARLES F. BECKEL AND JACOB C. TILL,

TROMBONISTS.

On the morning of September 3, 1873, there passed away one of the oldest native residents of Bethlehem, and one, moreover, whose vivid recollections of the past were potent to a remarkable degree in carrying back even into another century, such as loved to hear the fathers tell of "ye olden time." Jedidiah Weiss was born February 21, 1796, and was the second son of John George and Elizabeth Weiss, m. n. Snyder. His grandparents, Matthias Weiss, a native of Mülhausen, Switzerland, and Margaret Catherine his wife, were one of forty couples which sailed from Rotterdam, on the Moravian ship *The Little Strength*, in September of 1743, and which were settled on the Barony of Nazareth. At sixteen years of age, he was indentured to John Samuel Krause, clock and watchmaker, who was doing business in rooms in the Single Brethren's House. Here he was taught the elements of his craft, in which, by dint of his native genius, he in later years rose to honorable eminence. Upon the death of his master, in December of 1815, he assumed the business, although he had not yet attained his majority.

On the 20th of November, 1820, Mr. Weiss was married to Miss Mary Stables of Alexandria, Va., who for several years had been a tutoress in the Young Ladies' Seminary at Bethlehem. Hereupon he entered a new shop and dwelling which he had built on the east side of Main Street, a few doors below the Sun Hotel, (the Globe building now covers the site), where for forty-five years he continued his business. (Within this period of time, it should be stated, furthermore, he held for upwards of twenty years an interest in the line of stages that ran between Philadelphia and Wilkesbarre.) Himself a born mechanician, he knew at the same time how to impart his conceptions to others. The clock in the steeple of Zion's Reformed Church in Allentown, which he designed and constructed in 1847, may be here adduced as but one of a number of ingenious

combinations which his inventive mind devised and perfected for the benefit of others, as well as for the gratification of an inborn taste.

Mr. Weiss, however, was better and more widely known as a musician. For upwards of fifty years he was, so to say, identified with the music of his native place. He belonged to a family of decidedly musical tastes. His father, though a lock and gunsmith by trade, had been the organist at Bethlehem, in the early part of the century. All his sons inherited the divine gift, but none more so than the subject of this memoir, who, while a proficient on a number of wind instruments, was a master in vocalization. His deep basso, we ween, will never be forgotten by those who once heard its voluminous tones rolling out in power, whether through the spacious aisles of the Moravian Church or in the hall of the old Philharmonic Society. With a range through two and a half octaves, from the contra D upwards, his voice was remarkable also for strength and durability, and when he sang for the last time in public, (at the Children's Festival, Aug. 24, 1873) it was remarked and conceded that Jedidiah Weiss, in chorus, was still the most effective basso belonging to the choir. For upwards of fifty years, also, Mr. Weiss was one of a quartette of trombonists attached to the church. It may in this connection be stated, that when in 1822, the Musical Fund Society of Philadelphia, performed "Haydn's Creation," (it was the first rendition of the Oratorio in that city), Mr. Weiss was assigned the part for the bass trombone. In this way, he contributed in various ways and on various occasions, to the cause of music, not only at Bethlehem and Nazareth, but also in the towns and rural districts of the neighborhood. We must now briefly advert to Mr. Weiss as a chronicler of "ye olden time," in his native place—nay as a veritable living chronicle of that time. For this he was eminently qualified by his powers of observation, by an impressible nature, a retentive memory, and an inborn love of whatever savored of the antique or was quaint. His recollections carried him back reliably to the solemn services which were held in the old Moravian Church, in order to mark the close of the eighteenth century—to the first February of a new century, on the twenty-second day of which month, pursuant to the recommendation of Congress, religious services were held throughout the country and at Bethlehem to duly honor the memory of the first President of the United States, who

had closed his illustrious career on the 14th of December, 1799. He also remembered the welcome which was given to Bishop George H. Loskiel, the author of "A History of the Moravian Missions among the North American Indians," on his arrival from abroad at Bethlehem, in July of 1802. For a time, an inmate of the Single Brethren's House, where he had daily intercourse with the representatives of earlier generations, there was a rare opportunity, such as one of his bent of mind would not fail to improve, offered to Mr. Weiss of amassing a varied fund of fact and anecdote. Of these bygone days, of the customs, fashions and modes of thought that prevailed among our forefathers, of Bethlehem's men and women and heroes and heroines, of forty, fifty, sixty years ago—of the innovations that gradually crept into his birthplace, changing and next subverting and then making all things new; of them and of as many things as go to make up the total of a peculiar local history—the venerable clockmaker and trombonist could tell (and about them he would also philosophize) as could none other of the surviving associates of his boyhood. Until a very short time before his death, Mr. Weiss was in the enjoyment of robust health. The decease of his wife (with whom he had been privileged on the 26th of November, 1870, to celebrate the fiftieth anniversary of their marriage) on the 18th of May, 1872, was a severe blow from the effects of which he never entirely recovered and which hastened his end. But for this he was fully prepared, and as the clock on the cupola from which he had so often performed chorals on the decease of members of the congregation, by way of "passing bell" significantly we think, struck TWO in the still hours of the early morning of the 3d of September, the spirit of the good old man, without a struggle left its tenement of clay and went to the God who gave it.

Charles Frederick Beckel was born in Bethlehem, May 16, 1801. His parents were George Frederick and Anna Maria Beckel. In his youth he was indentured to John Samuel Krause to learn watchmaking, but his master dying in 1815, he completed his apprenticeship with Jedidiah Weiss. It was in these early years that the life-long friendship originated between these two eminent musicians. Mr. Beckel's reputation as a musician rated high in the community in which he lived. Joining the old Trombone Quartette, he uninterruptedly filled the post of alto trombonist for about

fifty years. For many years, too, he played the first violin in the Philharmonic and church orchestras, and for some time was leader of the Bethlehem Band. Mr. Beckel served in the Board of Trustees of the Bethlehem congregation, and as its Secretary for thirty years. From 1854 to 1857 he was a member of the Borough Council and in 1864 was elected Burgess, serving six years. He died June 6, 1880.

Jacob C. Till was born in the Moravian town of Hope, N. J., June 15, 1799, and removed to Bethlehem with his parents while still a child. For a time he assisted his father in the manufacture of pianos, but having a taste and fondness for music, adopted it professionally. Becoming a thorough musician he could perform on several wind and stringed instruments as occasion required.

Mr. Till, besides filling for a time the position of organist of the Moravian Church in Bethlehem, and for fifty years or more a member of its Trombone Choir, was an active member of the Philharmonic Society and the once celebrated "Bethlehem Band." While a member of the latter organization, he performed principally on the clarionet. He was instructor of the first military band formed in Mauch Chunk. Many years ago Mr Till became a resident of Easton, Pa., and was appointed organist of St. John's Church; but he seldom failed to visit Bethlehem, to attend and participate in the impressive services of Passion Week. On Easter morn, April 9, 1882, about the hour when the beautiful Litany of the Resurrection, to which he loved to listen, was being read in the Church of his fathers at Bethlehem, the spirit of "Pappy" Till (as he was familiarly called by his Moravian associates) passed from earth to join the Heavenly Choirs. Four days subsequently, the remains of the last of the old Bethlehem Quartette of Trombonists were brought from Easton and interred on Nisky Hill Cemetery.

THE OLD MILL AT BETHLEHEM.

THE REV. PETER BOEHLER tells us, that while at Nazareth between May and December of 1740—whither he had led those of the Moravians who had been saved from the wreck of the Georgia Mission—he was wont to ride through the woods down to Irish's Mill on the Saucon, as often as his brethren who were engaged in putting up a large stone-house for George Whitefield, the owner of the Nazareth tract, needed flour for bread. It was at this mill, (the ruins of which are still to be seen in the rear of Mr. John Knecht's residence at Shimersville), that the Moravians who began to build Bethlehem in the spring of 1741, had the harvests of that year and of the next following, ground.

The want of a mill at their settlement being a grievous one, they sought to supply it as soon as practicable, and when on the 25th of January, 1743, Henry Antes of Falckner's Swamp, who was a true friend and disinterested counsellor of the early Moravians and for several years most intimately attached to them—selected an advantageous site for a mill, a few rods north of the "Big Spring" and near the creek, called by the Indians, "Menagasse," i. e., "*winding stream*,"—the first step was taken in that direction.

In April, we read, the work of building was already fully under way, Mr. Antes occasionally coming up from his farm to advise or assist. Gotthard Demuth, (a carpenter and joiner) a Moravian who had left Georgia in 1737, and was residing in Germantown, worked thirty-three days at the mill, at the rate of 2 shillings and 6 pence per day. On the 24th of June, Antes came for the last time, in the interests of the important enterprise and for the purpose of putting the mill-works in order, which having been done successfully, the first grist was ground on the 28th day of June. The wheaten loaf eaten next day by the brotherhood, was of grain of their own raising and of flour of their own grinding.

Thus Bethlehem acquired a mill. But others than the Moravians, also, had reason to congratulate themselves on so valuable an acquisition, for a thinly settled neighborhood: and the Bethlehem

Mill was henceforth well visited by the yeomanry of old Bucks and Old Northampton; and as we read, there came many from the East and from the West; but most from the "North Countrie,"—from the land of the pine and the scrub-oak;—and in February of 1747, numbers on sleds from beyond the Blue Mountains, where sturdy Germans had hewn them farms in the heart of the Indian country; coming to have their scanty harvests ground into bread. And from these "outsiders" or barbarians, as the Greeks would have called them, had the Moravians been Greeks, there was, in 1744, the second year of the mill's life, taken toll as follows:

Toll of	wheat,	222 bushels.
"	" rye,	170 "
"	" Indian Corn,	27 "
"	" buckwheat,	12 "
"	" barley,	2 "

It is evident that the first Bethlehem mill was built up of hewn timbers, (as a saw-mill was not erected in the settlement until in the early summer of 1744) upon a substructure of masonry. Furthermore it was equipped with but a single run of stones, cut in May's quarry on the Neshaminy; being, in fact of humble capacity. The mill-brasses were cast by Samuel Powell, brazier, of Bethlehem.

John George Jungmann, a well-known missionary to the Indians in western Pennsylvania and the Ohio country, subsequent to 1763, (he died at Bethlehem in July of 1808 at a great age) was the first miller. At the same time he followed the cooper's trade in a shop, not far from the mill.

Jungmann was succeeded by John Adam Schaus, (the ancestor of the Shauses of Easton) the first keeper of the ferry over the Lehigh, and he by John Henry Moeller (the ancestor of the Moellers of Nazareth).

On the 30th of March, 1747, there was a freshet in the Manocasy, and such was the pressure of the back water, that both the breast of the dam and the masonry of the mill suffered material injury. This damage, it is true, was duly repaired. Nevertheless the good people of Bethlehem were not satisfied with their first attempt at mill-building, and so in the late winter of 1750, they projected a more substantial and spacious structure, designed to supersede the mill of 1743, at an early day.

In January of 1751, we read, timber was felled and hewn for a new water-wheel;—in May, stones were quarried in the quarry over against the saw-mill, the very best being set aside for the foundation-walls, and these preliminaries over, on the 14th day of June, the masons began to lay the foundation-wall of the structure. As harvest was at the door and the entire force of the settlement needed during its continuance, there was temporarily a delay; but when work was again resumed, the walls of the building grew apace. It was brought under its tile-roof by the end of August; the mill-works were put in order, and on the 2d of September, 1751, the first grist was ground by the mill, that ground its last on the 27th of January, 1869; it having done duty, therefore, for the space of full one hundred and seventeen years.

The second Bethlehem mill was built entirely of stone, its ground-floor laid in square tiles, its upper floor and roof nicely pointed with mortar so as to be proof against vermin, and the inner walls of the gables smooth-finished in cement. There was a spacious open fire-place in the wall of the east gable on the ground-floor. The laths worked into the partition walls, were sawed at the Christian's Spring mill, on the Barony of Nazareth, and the mill-irons were made at Durham Furnace.

There was but one run of stones and these were new; the dam and race were both renovated: in January of 1752, a meal-room was built directly over the undershot water-wheel; in May of 1753, a second run of stones was added, and finally an elevator and sun-dial completed the equipments of this well-appointed piece of the mill-wright's handiwork.

While in this way, the Moravians at Bethlehem again provided themselves with the means of making bread, they killed, so to say, a second bird with one stone; in as far, as when they engaged in the erection of a grist-mill, they at the same time built a fulling-mill; its water-wheel and mill-works, together with a room for the clothier, and rooms for the blue-dyer, being included jointly in the mill-building, whose dimensions, as we learn from a draft drawn in 1758, were 98 by 30 feet. This property, was in that same year, booked at £1,200, Pennsylvania currency, equivalent to $3,600 and a fraction, and is described in these words: "a grist and fulling-mill and dyer's-shop, built of stone 98 feet long and 30 broad, two stories high, has four rooms, one of which is occupied by the clothier."

It was Hans Christopher Christiansen, a Holsteiner, who designed the works of the fulling-mill; the same Christiansen who built the oil and buckwheat-mill and the first successfully finished water-works at Bethlehem. But who it was that superintended the construction of the second grist-mill, does not appear. Nor can we at present give the succession of millers, having ascertained the names of but two in that succession subsequent to the days of John Henry Moeller, i. e., in the interval between 1749 and 1762, to wit: Hartman Verdriess and Peter Worbass.

In February of 1752 the fulling-mill took fire; in 1759 it was entirely rebuilt, and the tail-race of the two mills for the first time walled out; which wall may be seen to this day. Richard Popplewell, a member of the Lamb's Hill congregation in Yorkshire, O. E., was imported in this year, and subsequently until his death in November of 1771, was fuller. John Bernhard Miller, from Wurtemberg, who came to the country in the spring of 1753, first established cloth-making in Bethlehem.

In July of 1754, in order to reduce the expenses of their increasing wagon-service, it was decided to build a boat for the transportation of the products of their farms and mills to the capital, and for store goods and machinery on the return trip. Work was at once commenced and with such vigor was it pushed, that the "Little Irene," as she was named, on September 27th, was launched on the Lehigh. She was rigged with two masts and sails, made by some of the sailors of the "Irene," who had been sent over from New York for the purpose. When loaded with fifty-six bags of grain, which had been hauled down from the mill, she drew but eleven inches of water. With first officer Schout, mate Brinch and a crew of two negroes, a few days later she cleared for Trenton. Soundings were made, channels buoyed and rocks and sandbars marked for future voyagers. On November 6th, the "Little Irene" cleared for Philadelphia, with a cargo of linseed-oil; reaching her destination within five days. With a miscellaneous cargo she set sail on her return voyage, but on reaching the Falls of the Delaware and being unable to sail around or be hauled over them, her cargo was discharged and she was sold at Trenton. Thus the attempt to establish a line of river-boats to trade between "the congregation" and the capital was abandoned.

To return to the history of the old mill. An item of interest is

recorded by the annalist, in August of 1755, under date of the 15th day of that month, as follows: "After a protracted season of drought, throughout this section of country, it has again rained and our grist-mill runs day and night in order to meet the demands of customers, who are coming in from a distance of thirty miles to have grists ground."

In the Autumn of the above mentioned year, 1755, the disaffected Indians, at the instigation of French emissaries, came down upon the frontiers with torch and tomahawk, and the Moravian settlements on the Nazareth tract and at Bethlehem, were at times in a very critical posture. It was during the continuance of this first Indian war, which harrassed the border settlements for three years, and again in the autumn of 1763, that exposed portions of Bethlehem, such as the farm-yard on Rubel's Alley and the schools on Main and Church streets, were palisaded. The old mill in these dangerous times literally became the citadel within the city, and was frequently crowded with terrified men, women and children, who had fled from their cabins and farms, for shelter and safety among the Moravians.

As is well known, the Moravians who entered Pennsylvania and the adjacent colonies, constituted for upwards of twenty years, that is as late as the spring of 1762, one body politic, being united in a General Economy. During this period the Bethlehem mill was the property of that Economy; but when in April of 1762 it was dissolved, and superseded by more restricted economies, the mill passed into the hands of the so-called "Bethlehem Economy," at the head of which stood Bishop Nathaniel Seidel, who had been appointed proprietor of all the estates and properties of the Moravian Church in North America. It was he, who in virtue of his proprietorship, on the 31st of May, 1762, entrusted the mill to Abraham Andreas, he covenanting to be responsible for the care of said stock, valued at £212, and to work said mill for said Nathaniel Seidel, at a salary of £50 Pennsylvania currency, per annum. Andreas was succeeded as miller in 1765, by Peter Worbass, who was the first landlord of the Sun Tavern, of Bethlehem, and who built the first house in *new* Nazareth and died there in 1806. Worbass was succeeded by Andrew Holder in 1769.

These were the three millers responsible to Nathaniel Seidel, during the time of the so-called Bethlehem Economy. It remains

to be stated that in 1760 already, the mill began to assume the character of a merchant-mill, in as far as flour was made for the Philadelphia and New York markets; and in order to preserve the good name of the Moravians for fair dealing intact, an Inspector of Flour was appointed to see that all wares produced and shipped were as represented.

In the spring of 1766, a great freshet caused considerable damage to the town. On the night of April 14th, a heavy rain set in and continued until near eleven o'clock on the evening of the 15th. By midnight the waters of the Lehigh and Manocasy flowed together up to the bleaching-house. At seven o'clock on the morning of the 16th, the water had risen to one hundred and twenty-five inches above low-water mark; but by noon a north-west wind arose, when the water fell to one hundred and sixteen inches and by sun-down to one hundred and four inches. On the morning of the 17th, there was still eighty inches passing the ferry-house, and communication could only be had with the houses along the Manocasy by boats. According to the calculations of the oldest inhabitants, it was just 27 years ago, (April 15, 1739) that the Yslestein house on the south bank of the Lehigh was carried away by a freshet.

In January of 1767, the following notice was posted at the ferry-house:

ADVERTISEMENT.

ALL such persons as bring wheat, rye, Indian corn and buckwheat, to the Grist Mill at Bethlehem, for grinding, are free of ferriage, provided they observe the following regulations, to wit:

One horse with 2 bushels of wheat, rye or Indian corn.
" " " 3 " buckwheat.
One wagon and 4 horses with 20 bushels of wheat.
One " " 2 " " 15 " "
One cart " 2 " " 12 " "
One " " 1 " " 8 " "
One sled " 2 " " 12 " "
One " " 1 " " 6 " "

In 1771, the Administrators of the Unity, consigned to the Administrators of the Bethlehem congregation, sundry estates and properties, amounting together to £29,000 Pennsylvania currency, among which was the Bethlehem Grist and Fulling Mill, valued at £700 Pennsylvania currency. This consignation was the origin of the "Bethlehem Diacony," so called, because the Bethlehem congregation pledged herself to work these consigned properties, jointly for her own support as a church, and in aid of the Church at large. The agent and treasurer of the Administrators at Bethlehem was called Warden or Steward; and it was the successive wardens who now let the mill on salary or lease to the millers, between May, 1771, and April of 1830.

The first of the Warden's millers was John David Bishop. Bishop was succeeded by Christian Giersch. During his incumbency fell the Revolutionary War. In the memorable year 1776, the "Bethlehem Farm" furnished the mill with 300 bushels of wheat, and the "Bethlehem Plantation," 276 bushels of wheat and 142 bushels of rye. The stock on hand April 17, 1776, amounted to £588 7. 4., and the net profits for the fiscal year was £92. The mill account is charged under the same date for one year's interest on the stock £34 7d.; rent for mill £64, and ground and water rents £12 7. 6. Deputy Quarter Master General Hooper is, under date of February 25, 1778, charged £6 for rent for a large room and kitchen in the Fulling Mill from September 13, 1777, to January 15, 1778, occupied by "sick Doctors" officers and stewards attached to the Continental Hospital during its occupation at Bethlehem, subsequent to the disaster to the American arms at Brandywine.

Early in the morning of August 16, 1777, the lifeless body of the Rev. John Brandmiller, who for some years had retired from active service in the Church, was found in the mill-race, where he had fallen in an apoplectic fit. Coroner Peter Roth of Allentown viewed the body. Brandmiller's last appointment was chaplain at Friedensthal, where he printed (he had been a printer by trade, in Switzerland, before uniting with the Moravians) between 1763 and 1768, a "Harmony of the Gospels;" and a Hymn Book, translated into Delaware by Rev. B. A. Grubé, and "Die täglichen Loosungen der Brüder Gemeine für des Jahr 1767," on a press which had been sent from England to Bethlehem and thence to Friedensthal.

Hermanus Loesch, (the last miller at Friedensthal) the third of the Warden's millers, succeeded Giersch in April of 1781. During his incumbency, viz.: in 1784, a stone house was erected for the miller's dwelling, next to the mill. This house was enlarged and remodeled by Charles A. Luckenbach in 1831. It was also during Loesch's tenantcy, in 1786, that the mill-works were thoroughly overhauled and improved, and that the town was visited by one of the most destructive freshets known in its history. Rain began to fall on October 4, and continued all the following day and night, and by the morning of the 6th, the water had inundated the lime-kiln on the Allentown road and the lowlands. The waters of the Manocasy were forced back and by noon it was seven feet deep in the oil mill and butchery, and four feet deep in the fulling-mill, dye-house and tannery. The loss at the latter alone was estimated at £100. In the old mill the "mähl küsten" was filled with water, the spring-house covered all but the roof, and the brewery standing in the Single Brethren's garden was completely surrounded and it was feared that the walls would be undermined and fall. At the saw-mill, much lumber was carried off and the fences on both sides of the river were swept away. By two o'clock in the afternoon, the water began to subside, and the following day the brethren could walk to the Lehigh.

Loesch died in 1781, but in 1790 he was succeeded by Peter Jungmann, who in turn was followed by Samuel Steup, who was miller from June 1793 till April 1803, and died in 1822. About this date flour was consigned to the house of Boller and Jordan, in Philadelphia, on commission. Next came John G. Pietsch, to the spring of 1808, and then John Schneider. It was during the incumbency of the latter, that John Steup fell from out the door on the second floor of the mill, and was picked up dead. Schneider was succeeded by G. Henry Woehler, who was the first actual lessee of the mill from Warden Stadiger till 1830.

In April of the last mentioned year, Charles A. Luckenbach purchased of Warden Stadiger, the Bethlehem Mill (both grist and fulling-mill, the latter having been discontinued in 1817) for $7,500. He took out the old mill-works, equipped it with improved ones of modern style and workmanship, substituted two breast-wheels in place of the old undershot wheel, and adding two run of stones, increased its capacity to 200 bushels per day. He furthermore

inserted a plaster-mill, which produced annually some 200 tons of plaster. Having thus fitted up his mill for doing the business of a merchant-miller, Mr. Luckenbach, having a monopoly in the neighborhood, would during the winter months accumulate as many as 3,000 bushels of flour, which on the opening of navigation on the Lehigh Canal, he was wont to ship to Philadelphia. In 1847, he sold the mill to Jacob Luckenbach for $12,000, who in October of 1861, disposed of it to his sons, David and Andrew Luckenbach, the present proprietors. During the year 1866, they removed the works of the plaster-mill.

At 11 o'clock on the night of the 27th of January, 1869, the old mill was discovered to be on fire, which is presumed to have originated in ground feed having worked its way through chinks into a flue, and there gradually ignited. It was soon apparent that the structure was doomed, and then the special efforts of the firemen, who, for the first time brought the steam fire engine of the Perseverance Fire Company[1] into service, were directed to the saving of two dwellings, on either side of the mill.[2]

This disastrous conflagration involved the destruction of another of the few surviving monuments of early Moravian dominion in the Forks of the Delaware. The old grist-mill carried us farther back into the past than any other of its remaining land-marks, except the "stone row," on Church street. It had weathered the storms of 117 years, and outlived great changes in the history of our country, and in the history of the people by whom it was erected—Pennsylvania, a Province of the British Crown, and the Moravians in North America a very closely united fraternity, and a people who had earned a good name for their remarkable zeal in doing good to others. It was always a busy place without—down by the old mill on the creek, with its sunny face to the south, and

[1] In the summer of 1763, Captain Christian Jacobson purchased in London a fire engine for Bethlehem, for the sum of £43 12 stg., which was first tried on the afternoon of November 22. In April of 1777, it was repaired, taken to the Brethren's House, where a jet was thrown twenty feet above the "Altan," the engine forcing seventy-eight gallons per minute. This engine is still an object of curiosity to visitors to Bethlehem.

[2] Messrs. D. & A. Luckenbach at once set to work to repair their loss, and entered upon the erection of a well-appointed modern merchant mill. This was so far completed as to permit of grinding flour on the first day of August following (1869).

cool in the shadow of willow-trees. It was always a busy place within—was the mill with its whirling stones and dripping wheel and trembling hopper, that poured out untold wealth of golden grain to be transformed into the staff of life. And even now, before us who have long lingered among the olden records, there pass pictures of the days of "auld lang syne"—scenes which occurred repeatedly in the times of John G. Jungmann, the first of a long line of dusty millers; and in the times of his successors, pictures in which we see, perhaps, a cavalcade of settlers from the outskirts of Pennsylvania civilization dismounting before the mill and having tied their jaded beasts with rope halters, shoulder each one his grist and on crossing the threshold into its busy precincts, unwittingly make obeisance to the mysterious sun-dial overhead; or perhaps a *bivouac* at night before the great fire-place where a dozen or two men with their heads pillowed on their saddles, sleeping as best they could, on the hard tile-floor, and dreaming for all we know, that next day their turn would come to be served by the miller; and then they would load up their grists, and filing into the caravan set off for their far off homes, with bread for their families, wives and little ones. Now because the life of this old mill was a long life of good to the race of bread-eating men, hence these chronicles and hence this pious requiem.